HEZBUT TAWHEED IN BRIEF

A Non-Political Movement Dedicated to the Welfare of Humanity.

Hossain Mohammad Salim

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The Purpose of Human Creation

Nothing in this vast creation has been created by Allah without purpose; indeed, there is a great purpose behind it. (Surah Ad-Dukhan 38). By uttering the word **"Kun" (Be),** He created this entire universe (Surah An-Nahl 40). He has said that everything between the heavens and the earth has been created for the service of mankind (Surah Al-Jathiyah 13). So, can human life be without purpose? Certainly not. However, if one does not know or misunderstands that purpose, they will not be able to make proper use of their valuable life. What is that purpose?

When Allah planned the creation of humans, He announced this purpose before countless angels. He said, **"I am going to place a vicegerent on earth."** (Surah Al-Baqarah 30). Therefore, humans are Allah's vicegerents on earth. The word *Khalifah* means representative. Representing Allah in this world is the purpose of human life, which is the primary act of worship for which Allah created mankind (Surah Adh-Dhariyat 56). When Allah revealed His intention to all the angels, they immediately questioned, **"Will You create those who will cause corruption and shed blood on earth?"** (Surah Al-Baqarah 30).

Allah proved Adam's superiority before them and commanded all to prostrate before Adam and be in service to mankind. Only Iblis refused out of arrogance. He refused to prostrate before Adam, who was made of clay. Being created from fire, Iblis was inherently proud. He challenged Allah, claiming that if given respite, he would prove that humans are not the best creation. He would lead them astray from Allah's path, making them disobedient and involved in injustice, oppression, and bloodshed. Iblis vowed to continuously misguide humans so they would fail to fulfill their role as Allah's representatives.

Allah granted Adam and Eve (peace be upon them) the freedom to enjoy all the blessings of Paradise but gave them only one restriction—not to approach a specific tree. However, Satan deceived them into violating this command. As a result, Allah sent Adam, Eve, and Iblis to earth as mutual adversaries. Allah told Adam that He would send guidance (*hidayah*) for humanity (Surah Al-Baqarah 38). Those who follow that guidance will have nothing to fear. That is, they will not fall into injustice, oppression, and bloodshed but will live with righteousness and peace on earth and ultimately return to their true home—Paradise. If they can uphold Allah's will against Iblis's challenge, they will attain an eternal reward.

Tawhid: The Sovereignty of Allah

In the world today, two paths lie before humanity. On one side is the straightforward path (Sirat al-Mustaqim) guided by Allah through His Messengers and messengers, and on the other side is the crooked, wrong path shown by Iblis. That is, people must either accept Allah as the sole ruler or follow His prescribed way of life, or they will, under the influence of Satan, create their own system of life against Allah's commands. This is the path of Iblis, the path of misguidance (*dalalah*), which leads to chaos, injustice, oppression, and bloodshed- just as Iblis and all the angels had warned. Therefore, to attain peace, the recognition of Allah's sovereignty must come first. This is the foundation of the Hadith, Tawhid, which is declared through the words **"La ilaha illallah"**. It is through this declaration of Tawhid that one enters Islam. Tawhid is the key to Paradise (Hadith- reported by Mu'adh bin Jabal, narrated by Ahmad). All the Messengers and messengers came with this Tawhid (Surah Al-Anbiya 21). As followers of the final messenger, our declaration is **"La ilaha illallah, Muhammadur rasulullah"**. This means that, except the command of Allah, we do not accept the command of anyone else, and Muhammad (PBUH) is Allah's messenger. This implies that in every aspect of life- whether personal, familial, societal, legal, economic, or in any other matter where Allah has given guidance—no other laws, commands, or rules can be accepted except those of Allah.

Currently, the word **"Ilah"** is often translated as **"worshipped"** (in Arabic: *Mabud*). However, **Ilah** and **Mabud** have different to be. The true meaning of **Ilah** is the one to whom obedience is due, i.e., the ruler, the legislator, and the sovereign. If we interpret the declaration **"La ilaha illallah"** as there is no worshipped one but Allah, the true meaning of Tawhid is not reflected. Therefore, the real meaning of the declaration is: **There is no ruler except Allah**. Due to the misunderstanding of the word **Ilah**, for the last several centuries, we have considered Allah as our **Mabud** or object of worship in our personal lives through acts like prayer, fasting, and Hajj. Thousands of mosques have been built for Allah's worship. However, peace has not come to society. For peace to prevail, it is essential to implement Allah's commands not only in our personal lives but in all societal, governmental, and national spheres. Yet, in all aspects of our collective life, we follow man-made laws, which are, in essence, the laws of Iblis. The result has been the ongoing injustice, oppression, and bloodshed across the world. The only way to bring peace to this turbulent world is by following the guidance that Allah has shown: **La ilaha illallah**, accepting Allah as the sole **Ilah** or ruler. Only then will humanity live in peace on earth and return to Paradise in the Hereafter.

Wrong Aqeedah Makes Faith and Actions Meaningless

The consensus of all scholars and jurists of this religion is that if the Aqeedah is incorrect, then the faith has no value. Prayer, fasting, Hajj, Zakat, and many other acts of worship are based on the foundation of faith in Allah, His Messenger, the angels, the Day of Judgment, Paradise, Hell, and predestination. If faith becomes meaningless, naturally, acts of worship such as prayer, fasting, Hajj, Zakat, and other forms of worship will also be meaningless. What is this important Aqeedah, the foundation of faith? Aqeedah is the correct understanding of the purpose and intention behind something, its core concept or ideology.

If someone does not have a complete and correct understanding of a thing or concept, then that thing becomes meaningless. Allah, through His Messenger, has given humanity a way of life (Deen). Did He give this Deen without any purpose? Certainly not; there is a purpose. If we do not understand that purpose or if we have a wrong understanding of it, then this Deen will lose its meaning. Therefore, the jurists and scholars all agree that if the understanding of Aqeedah, the purpose, is incorrect, then faith and all acts of worship based on faith become futile.To clarify, let's use an example. Suppose someone gives you a car as a gift, but you do not know the purpose of the car (Aqeedah). What will you do? You might sit in the comfortable seat, turn on the air conditioning, listen to music, and think that this is why the car was given to you. In this case, giving you the car becomes meaningless. And in that case, your understanding of the importance of the car's components might change. You might think that the comfortable seats, music system, and air conditioning are the most important aspects, while the engine, brake system, steering, tires, and fuel system might seem insignificant. The same applies to Islam. Allah has mentioned the purpose of Islam, saying, "We have sent our Messengers with clear signs and sent down with them the Book and the Balance, so that people may establish justice" (Surah Al-Hadid 25). Elsewhere, He says, "Fight them until there is no more fitnah and until the religion is for Allah alone" (Surah Al-Anfal 39). In short, the Aqeedah of Islam is to establish the true religion, the Deen al-Haqq, through Jihad and fighting, eliminating all forms of oppression, war, and bloodshed, establishing peace, and proving Allah’s victory over Iblis. This is the core purpose of the religion, and everything else is complementary to achieving this purpose.

The purpose of Islam can be understood from the narration of the tortured companion Khabab (RA). During the Makkah period, when the companions were being brutally persecuted by the disbelievers, he went to the Messenger (PBUH) and said, "O Allah's Messenger, we can no longer bear this, please pray for their destruction." The Messenger (PBUH) was reclining at the wall of the Ka'bah. He sat up straight and said,

"What did you say?" Khabab (RA) repeated the request. The Messenger (PBUH) then said, "Listen, a time is coming when a woman, alone and adorned, will travel from Sana'a to Hadramawt, with no fear except that of Allah and wild animals" (Bukhari). Notice, what the Messenger (PBUH) said? He predicted a society in which even a young woman, adorned and alone, will be completely safe. No one will harm her, and she will not fear losing her wealth or her dignity. In reality, the goal of Islam is to establish such a peaceful human society, which is the ultimate purpose of the coming of the Messenger (PBUH).

Today, however, the Muslims are fragmented into countless factions and no longer understand the true purpose of Islam. Islam has been reduced to just a religion of worship. Countless mosques have been built, and millions of Muslims are offering five daily prayers and performing numerous acts of worship, but their lives are filled with turmoil. They do not understand the purpose of prayer, the purpose of the Din, or how the Deen will be established. Due to the misunderstanding of Islam's Aqeedah, they are not striving to establish Allah's commands, and as a result, justice and peace are not coming to society.

When we truly understand the purpose of Islam's advent, we will realize that we must establish this Din. Otherwise, the peaceful society will not be possible. Every act of worship in Islam is interconnected, just as the parts of a car are interconnected. The word *Aqidah* comes from *Aqd*, meaning knot or binding. When several flowers are strung together with a single thread, they form a garland. Likewise, the acts of worship in Islam are directed towards a specific goal, which is the establishment of peace and security in social and national life. The process for achieving this goal is Jihad that is utmost struggle (fighting). Jihad requires five key components, and these components are the character of the believer. To develop this character, training is necessary, which comes through Salah (prayer), Sawm (fasting), etc. After acquiring this character, the believer will engage in Jihad to establish the Deen, leading to peace. Through the establishment of peace, people will fulfill their role as Allah's representatives. When we understand the connections between all the acts of worship in Islam, Islam will present itself as a comprehensive system. Understanding this comprehensive system is what Aqeedah (Comprehensive Concept) is.

The Purpose of the Messenger's (SM) Advent

In the Holy Qur'an, Allah has mentioned the purpose of sending the final Messenger in at least three verses. He says: *"Allah has sent His Messenger with guidance and the true religion so that He may make it prevail over all other (man-made) religions."* (Surah At-Tawbah 9:33, Surah Al-Fath 48:28, Surah As-Saff 61:9)

Here, the word *Hidayah* means "the correct guidance" (i.e., the divine path). This divine guidance sent by Allah signifies a commitment to accepting only His commands and laws in life, rejecting all other human-made rulings. True *religion (Deen)* refers to a comprehensive system that provides solutions for personal, familial, social, political, economic, judicial, state, military, and spiritual matters. In simple terms, it is a *way of life*. Every way of life has a foundation, and the foundation of Allah's prescribed system is the declaration: *"There is no sovereign except Allah."* If this divine system is not established in people's practical lives, then its revelation becomes meaningless. Therefore, the Qur'an repeatedly commands the establishment of *Deen* (Surah Ash-Shura 42:13). Moreover, Allah has clarified in numerous verses how *Deen* should be established—through *Jihad* and *Qital* (all-out struggle and combat). The Messenger (PBUH), following Allah's command, said: *"I have been ordered to fight against mankind until they accept Allah as the only lawgiver."*

(Sahih Bukhari, narrated by Abdullah ibn Umar, RA). To implement this divine command, the Messenger (PBUH) dedicated his entire life to tireless efforts, unimaginable sacrifices, and over a hundred battles.

In summary, the purpose of establishing *Deen* is to eliminate all forms of injustice, oppression, unrest, war, bloodshed, and conflict from human life, replacing them with justice, fairness, equality, and human rights—in one word, *peace (Islam)*. The objective of the Messenger's (PBUH) arrival was to establish this *Deen* through *Jihad* (a complete struggle) on a global scale, as he is the final Messenger and the last guide for humanity until the Day of Judgment. When *Deen* is established, peace will prevail on earth. Through this victory, Allah will triumph over Satan in their ongoing challenge, and mankind will prove to be His finest creation as His vicegerent on earth. Those who have faith in Allah and perform righteous deeds to establish His victory on earth have been declared the best of creation (Surah Al-Bayyinah 98:7). Moreover, Allah has promised to forgive their sins and grant them entry into Paradise (Surah As-Saff 61:12).

The Process and Program for Establishing Deen

For the proper functioning of human life, from personal affairs to state governance, there must be a structured *way of life*. This system can be of two types—one created by Allah and the other by humans.

1. If a person fully accepts the system prescribed by Allah, they are *Mu'min* (believer) and *Muslim* (Surah An-Nisa 4:65).
2. If they accept only parts of Allah's *Deen* while rejecting others, they become *Mushrik* (one who associates partners with Allah) (Surah Al-Baqarah 2:85).
3. If they completely reject Allah's *Deen*, they are a *Kafir* (disbeliever) (Surah Al-Ma'idah 5:44).

Allah has provided the divine way of life, but the question remains—how will this *Deen* be established? Allah Himself has given the answer: the process of establishing *Deen* is through *Jihad* and *Qital* (struggle and combat).

Allah says: *"Fighting (Qital) has been ordained for you, though you dislike it." (Surah Al-Baqarah 2:216). "Continue fighting until there is no more Fitnah (oppression), and the Deen becomes entirely for Allah." (Surah Al-Anfal 8:39). "What is wrong with you that you do not fight in the cause of Allah? While the oppressed men, women, and children cry out: 'Our Lord, rescue us from this town of oppressors and appoint for us a protector and a helper from You.'" (Surah An-Nisa 4:75).*

Now, for this *Jihad*, a specific program is necessary. Allah gave this program to His Messenger (PBUH), who, in turn, passed it on to us. The Messenger (PBUH) said: *"Allah has commanded me to follow five things, and I am commanding you to do the same." These are:*

- Unity (Staying united as a Ummah)
- Listening to the leader's command (Discipline)
- Obedience to the leader
- Hijrah (Leaving Shirk and Kufr behind)
- Jihad (Striving in Allah's cause)

> *Whoever separates even a little from this united structure has surely broken the bond of Islam unless they repent and return. And whoever calls towards anything from the era of ignorance, even if they claim to be Muslim, pray, and fast, they will become fuel for Hellfire." (Narrated by Al-Harith Al-Ash'ari (RA) – Musnad Ahmad, Tirmidhi, Mishkat, Chapter on Leadership)*

Deen and the Program for Establishing Deen

Allah has given humanity a *Deen* so that they may live with justice, fairness, and peace (*Islam*). The foundation of this *Deen* consists of five elements: *Tawheed (Oneness of Allah), Salah (Prayer), Zakat (Charity), Hajj (Pilgrimage), and Sawm (Fasting in Ramadan)*. To establish this *Deen* on earth, Allah has also given a five-step program through His Messenger (PBUH), which includes *unity, listening to orders, following orders, migration (Hijrah), and all-out struggle (Jihad)*. Since this *Deen* holds no value if it is not implemented in human life, the five-step program for establishing *Deen* is just as important and valuable as the five pillars of *Deen* itself. To better understand this concept, an illustrative diagram is presented.

1. Guidance and True Deen	**2. Establishing Guidance and the True Deen**
He (Allah) sent His Messenger (PBUH) with guidance and the true Deen.	So that He may establish it over all other religions. (Surah Al-Fath 48:28, Surah At-Tawbah 9:33, and Surah As-Saff 61:9)
The true believers are only those who have believed in Allah and His Messenger, and have no doubt about it.	And they strive in the way of Allah with their lives and wealth. (Surah Al-Hujurat 49:15)
a) Faith in Allah and His Messenger (Tawheed) b) Salah (Prayer) c) Zakat (Charity) d) Hajj (Pilgrimage) e) Sawm (Fasting)	a) Unity b) Listening to the leader's command c) Following the leader's command d) Performing Hijrah (migration) e) Striving in the way of Allah (Jihad)

The first diagram represents the final *Deen-ul-Islam* based on the Tawheed of Allah, and the second diagram outlines the process, method, and program for establishing that *Deen*. If the first is absent, the second has no meaning, and if the second is absent, the first becomes pointless. Both are complementary to each other. Therefore, the value and importance of both are equal. Just as one cannot be a *Mu'min* or *Muslim* by rejecting or ignoring any one of the five pillars of the first diagram, likewise, if anyone denies or deviates from even one of the five aspects in the second diagram, they have severed themselves from the bond of Islam. Severing oneself from the bond of Islam means leaving the *Deen*, becoming a *Mushrik* (polytheist) or *Kafir* (disbeliever). Since 60 to 70 years after the Messenger's (PBUH) time, the second diagram (the program) has been

completely abandoned, the first pillar of Tawheed is no longer the true Tawheed, but rather has turned into partial Tawheed, which is in fact *Shirk* (associating partners with Allah). *Shirk* is a sin that Allah has vowed never to forgive. Because of this partial Tawheed, the subsequent pillars like Salah (prayer), Zakat (charity), and others have also become meaningless. Allah and His Messenger (PBUH) want this Ummah to be united under a single leader (Surah As-Saff 61:4). To ensure that no one is outside this unity, the Messenger (PBUH) said, "Whoever dies without giving allegiance to an Imam (leader) dies the death of the days of ignorance (Jahiliyyah)." (Hadith from Muawiyah (RA), narrated by Ahmad).

Creation of the Ummah

When the Messenger of Allah began calling people towards the Kalimah of Tawheed, a few brought faith in him, while the majority rejected him. Those who accepted faith became the true believers (*Mu'min*) and the Ummah of Muhammad, while those who rejected remained disbelievers and polytheists. After accepting faith, Hazrat Abu Bakr (RA) asked, "O Messenger of Allah, what should I do now?" The Messenger (PBUH) replied, "The same task that I am doing, you must also do."

As previously mentioned, the task of the Messenger (PBUH) was to establish the system of life given by Allah across the world through Jihad (total struggle) and Qital (armed struggle). Such a monumental and time-consuming task could not be achieved by one person in a single lifetime. Therefore, the Messenger (PBUH) established an Ummah or nation, which would continue this mission after his passing. With this Ummah, he fought over a hundred small and large battles and established justice, security, and peace (Islam) in the 1.25 million square kilometers of the Arabian Peninsula.

The Messenger (PBUH) taught the Ummah of Muhammad the five-point program to form a united, disciplined, and loyal army under a single leader. He inspired them to dedicate their lives and wealth for the establishment of Allah's Deen. They endured hardships with the Messenger (PBUH), going without food, eating leaves from trees, tying stones to their stomachs, and facing enemy attacks. They endured unimaginable suffering in the barren desert, leaving their homes, families, fields, and businesses behind, migrating to foreign lands. They were wounded and bloodied in battle, and ultimately, many of them sacrificed their lives as martyrs.

The primary characteristic of their character was that they were fearless warriors, eager for martyrdom. They were prepared to sacrifice everything for the command of their leader. They were uncompromising in their rejection of Shirk (polytheism) and Kufr (disbelief). They said, "We are alive for Jihad in the way of Allah. In this world, we seek only a handful of food and a piece of cloth to cover our shame."

In this way, they became an Ummah endowed with unwavering unity, moral strength, spiritual and ideological power, and pure character. They changed the course of world history and the map of the earth. After the Messenger's (PBUH) passing, they carried the responsibility entrusted to them and set out from the Arabian Peninsula, sword in hand, in a short period, they defeated the two superpowers of the time, the Roman and Persian Empires, and established the sovereignty of Allah over half of the world.

Thus, those who voluntarily took upon themselves the responsibility given by Allah to the Messenger (PBUH) and continued the struggle to establish the Deen across the world are the true Ummah of Muhammad. Allah describes their characteristics in the Qur'an, saying, "Muhammad is the Messenger of Allah, and those with him are harsh against the disbelievers and merciful among themselves." (Surah Al-Fath 48:29)

Changes in the Arabs

It is unanimously agreed in history that pre-Islamic Arabs were the most backward people on Earth. Illiteracy, ignorance, poverty, superstition, obscenity, and blind beliefs had such a strong hold on them that the era was referred to as the "Age of Darkness" or *Ayyam al-Jahiliyya* (the Age of Ignorance). Other nations viewed them with great contempt and disdain. But the true religion of Islam transformed these Arabs completely. They became the founders of the greatest civilization in human history, the best in all aspects. The incredible rise of the Arabs remains a subject of wonder and curiosity for scholars even today. Previously, their decisions were based solely on tribal interests, but Islam united them on the basis of Allah's *Tawheed* (Oneness of God). Those who had been engaged in constant conflict over trivial matters became brothers to one another. The Arabs, who had been extremely disorderly, were brought under unparalleled discipline in their personal lives, habits, clothing, cleanliness, and even in family, society, military, and national affairs by Islam. They became examples for other nations. The Arabs, who had once been arrogant and rebellious, became so obedient to the Messenger of Allah and the teachings of Islam that they were ready to give their lives upon the leader’s command. Previously, the Arabs had no concept of right and wrong beyond their tribal affiliations, fighting only for their tribes. But under Islam, they forgot their centuries-old tribalism and began to fight for Allah, justice, and the establishment of humanity. Islam eradicated class discrimination, hereditary aristocracy, and slavery among the Arabs. In the Ummah of the Messenger (PBUH), the vast divide between Arabs and non-Arabs, rich and poor, masters and slaves, was eliminated. The only measure of honor became *taqwa* (God-consciousness), which means being cautious and mindful of the standards set by Allah. Stealing was rampant in pre-Islamic Arabia, and banditry was considered an act of bravery. But Islam

established such social security that people would sleep with their doors open, leave their shops unattended, yet no theft would occur. A young woman adorned with jewelry could travel hundreds of miles fearlessly. For months, no cases would come before the courts. The rich could not find anyone to accept their charitable donations. In the same Arabia where female infants were buried alive, Islam granted equal dignity and rights to both men and women. Ultimately, Islam transformed them into fearless, invincible warriors capable of defeating much stronger military powers.

Understanding the Differences Between Mumin, Kafir, and Mushrik in Islamic Doctrine

Mumin (Believer): The Qur'an clearly defines who the *mumin* is. Allah says: "The *mumin* is only the one who believes in Allah and His Messenger, and then doubts not, and strives with their wealth and lives in the way of Allah" (*Surah Al-Hujurat 49:15*). According to this definition, there are two essential conditions to become a *mumin*:

1. **Belief in Allah and His Messenger** – This refers to *Tawheed*, the belief in the Oneness of Allah. It means committing not to follow the commands of anyone other than Allah, in both personal and collective life.

2. **Striving (Jihad) for establishing the religion of Islam** – This refers to dedicating one's life and wealth to establish Allah's law His word on earth through all-out struggle.

The common misconception is that those who believe in Allah's existence and perform rituals like prayers and fasting are *mumin*. However, believing in Allah's existence alone does not make one a *mumin*, as even Iblis (Satan) believed in Allah's existence. To be a *mumin*, one must believe in Allah's sovereignty and reject all other forms of sovereignty, as well as engage in Jihad for establishing the deen (religion of Islam). According to Allah's promise, the true *mumin* will be granted authority on earth and forgiveness of their sins, entering Paradise (*Surah An-Nur 24:55*).

From this perspective, the 1.8 billion Muslims today cannot be considered *mumin* as they accept human-made laws and life systems and have abandoned Jihad for establishing the deen.

Muslim: The term "Muslim" comes from the root word *tasleem*, meaning to submit or surrender. The Qur'an says: "O you who have believed, do not die except as Muslims" (*Surah Al-Imran 3:102*). This makes it clear that *mumin* and *Muslim* are not the same. The Qur'an further clarifies: "The Arabs say, 'We have believed.' Say, 'You have not believed; rather say, "We have submitted" (Islam) because belief has not yet entered your hearts.' But if you obey Allah and His Messenger, He will not deprive you of your deeds." (*Surah Al-Hujurat 49:14*). From this, it is clear that those who accept the Islamic way of life (the deen of Islam) and surrender to it are called Muslims. True Muslims obey the commands of Allah and His Messenger without question. However, in today's world, many people follow human-made systems and laws in politics, economics, and judicial matters instead of Allah's commands. Thus, they cannot be considered true Muslims, as they submit to systems that are not in line with Islam.

Kafir (Disbeliever): Allah says that there are two categories of people: *mumin* and *kafir* (*Surah At-Taghabun 64:2*). Those who do not meet the conditions of being *mumin* are naturally *kafir*. Allah has also defined *kafir* clearly, stating: "Those who do not rule by what Allah has revealed are the disbelievers, the wrongdoers, and the corrupt" (*Surah Al-Ma'idah 5:44, 45, 47*). Thus, those who reject Allah's system and implement man-made laws in national and state affairs are considered *kafir*.

Mushrik (Polytheist): The term *mushrik* comes from the word *shirk*, which means associating partners with Allah. A person becomes a *mushrik* when they accept Allah's commands in some aspects of their life but reject them in others. For instance, they might follow Allah's rules in prayer and fasting but follow man-made laws in their economic, political, or judicial matters. Allah says: "Do you believe in part of the Book and reject part of it? What is the reward for those who do that, except disgrace in this world, and a painful punishment in the Hereafter?" (*Surah Al-Baqarah 2:85*).

This is the condition of many Muslims today. They might follow some of Allah's commands but adopt secular or human-made systems in other aspects of life. This is *shirk*, and the only way to be freed from it is by rejecting all sources of law and governance other than Allah's and fully adhering to His deen (*Surah Al-Baqarah 2:208*).

Shariah and Ma'arifat

Humans are not merely physical beings like other creatures; they possess both a body and a soul. Just as the body has needs, the soul also has its own requirements. A complete human being is a combination of both body and soul. Therefore, the life system sent by Allah through His final Messenger (PBUH) is a perfect balance of *Shariah* (laws and regulations) and *Ma'arifat* (spirituality). The key distinction between this divine system and any human-made system is that, while human systems address legal, economic, and punitive aspects of life, they lack solutions for spiritual crises.

By declaring the *Kalima Tawhid* (the proclamation of monotheism), a person internalizes the presence and supremacy of Allah in their soul, heart, and mind. They accept Allah as the sole lawgiver and deity and dedicate all their obedience and devotion to Him alone. When they begin to implement Allah's commandments in their lives, the practice of *Shariah* takes root. The Messenger of Allah (PBUH) established a just and peaceful society by integrating both *Shariah* and *Ma'arifat*. As a result, the *Sahabah* (companions) not only achieved spiritual purity but also became disciplined and united in worldly affairs by adhering to the teachings of the *Qur'an*. They transformed from an uneducated and barbaric Arab society into the greatest civilization of their time. In that society, injustice, unrest, and oppression were eradicated. Spiritual enlightenment reached such a level that individuals who committed punishable offenses, such as theft or adultery, voluntarily sought punishment from the Messenger (PBUH) out of deep remorse. Even in solitude, they refrained from wrongdoing because they constantly felt accountable to Allah. This state of consciousness is termed *Taqwa* in Islam.

Unfortunately, when the *Ummah* of Muhammad (PBUH) became fragmented, the balance between *Shariah* and *Ma'arifat* was also lost. Today, we see two extremes: on one hand, scholars emerging from religious institutions engage in meticulous discussions about minor details of *Shariah* while ignoring the fact that Allah's commandments are not implemented in national affairs. On the other hand, followers of *Ma'arifat* or Sufism engage in various spiritual practices seeking closeness to Allah, yet they remain indifferent to the injustice, oppression, and turmoil in society. This imbalance in Sufism spread across the Muslim world, particularly after the conquest of Persia.

The Messenger of Allah (PBUH) established a balance between *Shariah* and *Ma'arifat* within his *Ummah*. Therefore, true Islamic spirituality means

recognizing Allah's presence in the heart and soul while accepting Him as the ultimate sovereign in all aspects of life. The awareness that Allah observes all actions and that every person will be held accountable on the Day of Judgment is known as *Dhikr* (remembrance). Maintaining this consciousness at every step of life, refraining from all forms of injustice and wrongdoing, and sacrificing one's wealth, family, and even life to establish Allah's commands in human society is the essence of *Ma'arifat* or Islamic spirituality.

However, some groups fabricated numerous false *Hadiths* to eliminate the concept of struggle from Muslim life. One such fabricated saying is: *"The greatest Jihad is the struggle against one's soul."* Renowned *Muhaddith* (Hadith scholar) Hafiz Ibn Hajar and others have rejected this as an authentic *Hadith*, stating that it is merely an Arabic proverb. The strongest refutation of this claim comes from the Qur'an itself, where Allah commands in *Surah Al-Furqan (25:52)*: *"Do not obey the disbelievers but strive against them with the utmost effort."* Here, Allah clearly defines *Jihad-e-Akbar* (the greatest Jihad) is the struggle against disbelievers and oppressors.

Today, humanity is experiencing extreme moral decline. If people can evade the law, they engage in all forms of corruption, regardless of their educational background. In such a time, both true spirituality and *Shariah* are essential. *Hezbut Tawheed* presents a balanced way of life that nurtures people into compassionate, spiritually purified, and sincere believers while also transforming them into fearless warriors willing to sacrifice everything for the establishment of Allah's *Deen*.

Several centuries ago, Islamic figures like Shah Jalal (RA), Shah Paran (RA), and Shah Makhdum (RA) came to Bengal with the mission of establishing Islam. These individuals, whom we now revere as *Sufi saints*, *Pirs*, and *Awliya* (saints), were not only spiritually enlightened but also victorious warriors. This is the true balance of *Deen*. In contrast, those who choose isolation in monasteries while remaining indifferent to societal issues can never attain true closeness to Allah.

Salah: Character Training for Believers

A nation tasked with transforming the entire human civilization needs proper training to build the necessary character. Where does Islam provide this training? As previously mentioned, Allah did not leave His Messenger (PBUH) alone with the responsibility of establishing *Deen* (religion). He provided *Jihad* as the process for establishing *Deen* and also prescribed a five-point program to accomplish this mission. However, to implement this program, individuals must possess the appropriate character and qualities. To cultivate these traits, Allah has ordained practices like *Salah* (prayer), *Zakat* (charity), *Hajj* (pilgrimage), and *Sawm* (fasting). Among these, *Salah* is the primary means of training believers to develop the desired characteristics.

The external form of *Salah* resembles only one other scene in the world—the parade of an army. Just as the purpose of an army is to engage in struggle, the *Ummah* of Muhammad (PBUH) shares the same mission. Therefore, *Salah* acts like a mold that shapes people of diverse backgrounds into individuals fit for *Jihad*. This is why the Messenger (PBUH) said, "Islam is a structure, *Salah* is its pillar, and *Jihad* is its roof" (Hadith—narrated by Mu'adh ibn Jabal in Ibn Majah and Mishkat).

The purpose of any pillar is to support the roof, and similarly, the primary objective of *Salah* is to sustain *Jihad*—to instill the physical strength, moral firmness, and spiritual purity required for the struggle. This is why the Qur'an emphasizes the establishment of *Salah* rather than merely performing it. The essence of *Salah* is to develop the five core attributes necessary for fulfilling the divine mission.

When people of different characters, ages, education levels, and social statuses stand side by side during *Salah*, it eliminates social inequality and fosters unity, equality, and brotherhood—core principles of the first point of the divine program. From the beginning to the end of *Salah*, believers follow more than a hundred rules and regulations, including *Fard* (obligatory), *Wajib* (necessary), *Sunnah* (tradition), and *Nafl* (voluntary) acts, which instill a strong sense of discipline.

By rising and bowing collectively at the *Imam's* (leader's) command, they practice unquestioning, unconditional, and unwavering obedience to their leader. Through *Ruku* (bowing) and *Sajdah* (prostration), they demonstrate submission and loyalty to Allah. Facing the *Qibla* (direction of the Kaaba) signifies their unified goal. The recitation of *Tasbih* (glorifications), *Surahs* (Qur'anic chapters), and *Duas* (supplications) during *Salah* deepens their spiritual awareness, fostering a consciousness of standing before the Almighty. This awareness promotes spiritual growth and instills virtues like punctuality, cleanliness, and self-discipline.

Through *Salah*, the *Ummah* of Muhammad (PBUH) once developed both the character of fearless warriors and exceptional spiritual purity. However, today, the true purpose of *Salah* has been abandoned. It has been reduced to a ritualistic and aimless act of worship. As a result, despite the emphasis placed on performing *Salah*, it no longer produces the world-conquering nation it once did.

Hajj: The Grand Worldly and Spiritual Convention of the Muslim Ummah

The common perception is that the primary purpose of Hajj, one of the pillars of *Deen*, is seeking forgiveness and spiritual purification. However, like all other acts in Islam, Hajj balances both spiritual and worldly aspects. If Hajj were purely a spiritual practice, there would be no need to travel thousands of miles to a specific land, for Allah is present everywhere.

Through Hajj, Allah imparts multifaceted lessons to this nation. However, due to the loss of its true purpose, we fail to comprehend these teachings. In reality, all actions of the Muslim *Ummah* form an unbroken chain of worship. Just as congregational prayer is meant to bring Muslims together five times a day at their local mosque to discuss and resolve community matters, and *Jumu'ah* (Friday) prayer gathers people at a larger *Jame Mosque* weekly for the same purpose, Hajj was designed to serve a similar function on a global scale. Once a year, at the plain of Arafat, the leaders of the Muslim world should come together to discuss the *Ummah's* collective issues, formulate plans, and make decisions for the coming year. Here, the *Imam* of the *Ummah* would provide guidance to the entire Muslim nation. This hierarchical structure—from local gatherings to national and eventually global unity in Makkah—forms the fundamental worldly purpose of this grand convention.

Before the establishment of Islam, Hajj was already performed in Makkah, not in Arafat. However, the Final Messenger (PBUH) moved the main gathering 20 kilometers away to the plains of Arafat while maintaining the circumambulation of the Kaaba as part of the ritual. The outward formalities of Hajj remained largely unchanged from the pre-Islamic era to this day. However, two fundamental aspects—two core beliefs—transformed it entirely. First, the idols inside the Kaaba were removed, and second, instead of being a pagan act of worship, Hajj became an annual international conference for the global Muslim *Ummah*.

Since Islam integrates both worldly and spiritual matters, Hajj also connects the national duty of Muslims with their personal spiritual journey. A pilgrim must stand in Arafat imagining it as the Day of Judgment, feeling as though they are directly present before Allah. They must reflect on their responsibility as a member of the *Ummah* of Muhammad (PBUH) and assess how much of their duty they have fulfilled.

However, the national purpose for which Allah has gathered millions of people from all over the world in one place is now completely absent from Hajj. The suffering of Muslims worldwide—whether they are being oppressed, killed, or their women are being violated—has no significance for the modern pilgrim. As long as they achieve personal forgiveness, nothing else seems to matter. This imbalanced, purposeless, and ineffective Hajj fails to bring any meaningful change to the fate of the Muslim *Ummah*.

Why Accepting Renumeration for Religious Acts is forbidden

An important principle of Islam is that accepting monetary gain in exchange for religios action is prohibited. However, in our society, a certain class of scholars earn their livelihood by performing religious activities. But Islam does not acknowledge the existence of any clergy or priesthood between Allah and His servants. There is no scope in Islam for receiving compensation in exchange for religious acts, such as leading prayers, calling the Adhan, completing the recitation of the Quran, delivering religious sermons, teaching Quran and Hadith, performing Milad, officiating marriages, making supplications, leading funeral prayers and burials, or visiting graves—essentially, performing priestly duties. Allah has mentioned in multiple verses that accepting material compensation for religious knowledge and guidance is nothing but a **"trivial gain" (ثَمَنًا قَلِيلًا)** and has forbidden taking wages (Ujrah) for such services. Islam is a divine

system of life sent by Allah to establish peace and order in human society. It does not belong to any individual, nor is it a commercial commodity or an exclusive property of a particular group that can be sold for personal benefit. Religion has come for the welfare of humanity, and therefore, no worldly compensation is acceptable in return for it.

Allah has declared the consumption of pork and carrion as forbidden, but in dire circumstances, He has granted exceptions. However, taking compensation in exchange for religion is completely forbidden, with no exceptions or forgiveness. Allah says:

"Indeed, those who conceal what Allah has revealed in the Book and exchange it for a trivial price— (1) they consume nothing but fire in their bellies. (2) Allah will not speak to them on the Day of Judgment, (3) nor will He purify them. (4) They will suffer a painful punishment. (5) They have exchanged guidance for misguidance and (6) forgiveness for punishment. (7) How patient they are in enduring the Fire!" *(Surah Al-Baqarah 2:174).*

In the Holy Quran, Allah commands only the last Messenger to follow the path of the Messengers before him. Allah also instructs him to declare: **"Say, I do not ask you for any compensation. This (message) is only a reminder for the worlds."** *(Surah Al-An'am 6:90, Surah Yusuf 12:104, Surah Saad 38:86, Surah Ash-Shura 42:23, Surah At-Tur 52:40, Surah Al-Mu'minun 23:72).* The same statement was made by other Messengers before him. Allah has included the declarations of several Messengers in the Quran, including Nuh (AS), Hud (AS), Lut (AS), Salih (AS), and Shu'ayb (AS). They all proclaimed: **"O my people! I do not ask you for wealth in return. My reward is with Allah alone."** *(Surah Hud 11:29, 51, 127; Surah Ash-Shu'ara 26:109, 145, 164, 180; Surah Yunus 10:72).*

Thus, the prohibition of accepting compensation in exchange for religious services was not only established in Islam but was also forbidden in all previous divine messages. To ensure that religious business or commercialization never infiltrates the Muslim Ummah, Allah has repeatedly emphasized this command in multiple verses of the Quran.

Women's Participation

Women constitute half of humanity. Therefore, no nation can achieve progress by excluding half of its population. A society where women are backward and engulfed in ignorance can never truly advance. Neither men nor women are self-sufficient on their own; they are complementary to each other. To earn a living through hard labor in adverse conditions, a strong, muscular body is required. Allah has created men with such a physical structure and has assigned them the responsibility of providing for their families. On the other hand, women have been created with a nurturing and compassionate nature. Their bodies and minds have been designed for childbirth and child-rearing. As a result, the responsibilities of men and women have naturally become distinct.

However, Islam encourages women to participate not only in raising children and managing household affairs but also in national, state, social, and even military sectors. Before Islam, women in Arabia had no human rights. Many fathers would bury their newborn daughters alive. The Messenger (peace be upon him) transformed that society into one where women could actively participate in all national and state affairs. Women would join men in performing Eid, Jumu'ah, and daily prayers. They participated in public discussions and even gave advice to the Messenger. They accompanied him in battles, providing medical care and assisting the wounded. In the battlefield, some even fought with weapons against the enemy. In major cities like Mecca and Medina, women held positions as market regulators. Hezbut Tawheed seeks to revive this social system. The movement is committed to ensuring that women attain their natural rights, dignity, and status as granted by Allah and as taught by the Messenger (peace be upon him). Therefore, the women of Hezbut Tawheed undergo training in various fields to develop their skills and actively contribute to all areas of work using their knowledge, experience, and capabilities. Women play crucial roles in different sectors, from leadership responsibilities to administrative work, print and electronic media, accounting, cultural activities, meetings, conferences, seminars, rallies, and human chains. They even participate in selling newspapers and books. Women also take part in Jumu'ah, Eid, and all mosque-based activities alongside men. In summary, women can participate in all national, social, collective, state, and military affairs based on their knowledge, skills, education, experience, strength, and courage while maintaining the modesty prescribed by Allah. Islam grants them full freedom and dignity in this regard.

Practice of Music and Arts

The practice of arts and culture is a natural inclination of human beings. Therefore, the religion of Allah has not prohibited these, but has instead provided guidance for their correct practice. In pre-Islamic Arabia, vulgar poetry recitation was rampant. The Messenger Muhammad (PBUH) did not forbid poetry, but instead instructed to avoid vulgarity. In fact, Allah Himself revealed the Quran in a poetic style. Dance and music in Arab culture were intertwined with vulgarity, Islam prohibited this vulgarity, but not music. The principle of determining what is halal (permissible) and haram (forbidden) in Islam is that whatever Allah has not prohibited is halal. Allah has prohibited a few things, foods, and matters in the Quran. He says: "Say: My Lord has only forbidden the following: indecencies, whether apparent or hidden; sin and transgression; and that you associate with Allah that for which He has revealed no authority, and that you say about Allah what you do not know" (Surah Al-A'raf 7:33).

Here, three things are prohibited: first, indecency; second, disobedience to Allah, meaning violating clear commandments; and third, associating partners with Allah (Shirk). Any action, whether it is artistic practice or any other daily task, that adheres to the halal and haram guidelines of Allah cannot be contrary to Islam or be considered unlawful. During the Messenger's presence, music was played at weddings or other events in Medina, even in the presence of his companions. The Messenger Muhammad (PBUH) said, "Announce the marriage, complete it in the mosque, and play the drum for the occasion" (Tirmidhi and Ibn Majah).

If music were haram, would Allah not have mentioned it anywhere in the Holy Quran? No, He never said anything like that. A major proof that musical instruments are not haram is the example of one of the four Major Messengers who were revealed heavenly books, Messenger Dawood (A.S.), whose miracle was his melodious voice. He played the harp (lyre), an instrument whose image was depicted on coins of that time.

However, it should be noted that the Messenger of Allah Muhammad (PBUH) was one of the busiest individuals in human history, having organized 107 military campaigns in just 9 years and brought about a revolution that transformed every aspect of human life. Such a great revolutionary leader would not have had the leisure to indulge in music. Nevertheless, there are narrations in Hadith where, after returning from battles or in his home, the Messenger Muhammad (PBUH) listened to music. He did not forbid it but listened. Even when the Messenger (PBUH) built the Masjid al-Nabawi in Medina, he and his companions sang work-related songs together (Bukhari, Muslim, Abu Dawood, Nasai).

During the age of ignorance in Arabia, music was deeply linked with vulgarity. Therefore, many companions initially viewed music as a sinful or immoral act. But the Messenger Muhammad (PBUH) corrected their misunderstanding. Ayesha (RA) liked music. She is recorded as having listened to songs in the presence of the Messenger Muhammad (PBUH).

1. One day, two girls were singing and playing the tambourine in the house of the Messenger Muhammad (PBUH). The Messenger was lying down, and Ayesha (RA) was listening. At that moment, her father Abu Bakr (RA) entered and scolded Ayesha (RA). The Messenger Muhammad (PBUH) then looked at Abu Bakr (RA) and said, “Abu Bakr! Let them do what they are doing. Today is their Eid day” (Sahih Bukhari, Hadith 987).
2. Ayesha (RA) had taken care of a young girl. Later, she was married to an Ansari. After the marriage, Ayesha (RA) returned from the ceremony, and the Messenger Muhammad (PBUH) asked, “Did you send someone who could sing at the wedding?” Ayesha (RA) replied, “No.” The Messenger Muhammad (PBUH) said, “You know that the Ansar love music” (Mishkat al-Masabih).
3. Abu Burayda (RA) narrated that, once when the Messenger Muhammad (PBUH) returned from a battle, an African woman companion came and said, "O Messenger of Allah, I vowed that if Allah returned you safely, I would play the drum and sing in your presence." The Messenger (PBUH) replied, “If you made a vow, then fulfill it.” The woman then played the drum and sang (Tirmidhi, Abu Dawood).

Therefore, in the religion of Allah, the door for cultural practice is wide open. Every person has the right to express themselves and develop their intellect, spreading their knowledge in social, familial, and national affairs. In this sense, music, drama, poetry, the arts, acting, cinema, etc., can be practiced in a culture free of vulgarity, lies, deception, and disobedience to Allah. However, it is also important to note that people need joy and entertainment in life, but these are not the main purposes of life. The primary duty of life is to uphold the caliphate of Allah.

Sports

The youth society is the life force of the nation. To build a dynamic, ideal, and healthy youth, and to free them from the grip of drugs, device addiction, gambling, political corruption, extremism, and harmful cultures, healthy entertainment and various sports are essential. Through sports, unity, leadership qualities, and physical and mental resilience to face any crisis are developed. However, some people issue fatwas declaring sports as haram and discourage participation, calling it a waste of time. But if we look at Islamic history, we see that the Messenger Muhammad (PBUH) encouraged sports that are physically beneficial and aligned with the nation's goals, and he himself participated in them. Islam does not favor idle or lazy people. It is stated in the Hadith that Allah loves the energetic, active, lively, and physically strong believer (Sahih Muslim). Hence, the Messenger Muhammad (PBUH) organized races, wrestling, archery, javelin throwing, sword fighting, horse racing, etc., among the Sahabah. However, activities that lead the nation toward passivity and introspection, such as chess, ludo, carrom, and video games, are discouraged in Islam. Gambling is also haram, as it causes division and unrest (Surah Al-Baqarah 2:219, Surah Al-Ma'idah 5:90).

Hezbut Tawheed follows this perspective of Islam. The Honorable Emam-uz-Zaman was also an athlete. He was a skilled hunter, rifle shooter, motorbike stuntman, and football player. In 1956, he was nominated as a shooter for the Pakistan team at the Olympic Games in Australia. To revive the national sport of Kabaddi, he established the 'Tawheed Kabaddi Team,' which participated in numerous national tournaments. Under this initiative, hundreds of Kabaddi tournaments were organized across the country. In continuation of this tradition, Hezbut Tawheed's current Imam, Hossain Mohammad Salim, founded an organization called 'Pinnacle Sports,' under which at least fifty football clubs have been established across the country. Additionally, Hezbut Tawheed organizes marathon races, swimming, boat races, badminton, marathons, and various local sports competitions in different districts of the country every year, with participation from both men and women. Students of Hezbut Tawheed's established schools in Noakhali have been winning awards and recognition in sports competitions at the upazila and district levels. Regular sports and physical training are mandatory for all men and women involved in the movement.

Maintaining Interfaith Harmony

There are approximately four thousand five hundred religions in the world, including the five major world religions. When Allah sent Adam and Hawwa (peace be upon them) to Earth, He said that He would send guidance (Hidayah) for the children of Adam (Surah Baqarah, 38). In accordance with this, Allah sent countless nabis and messengers in different regions and eras, all with the same message: to recognize Allah as the sole creator and guide of life and to live according to His commands. Allah gave many of them sacred books, meaning that religion is essentially one, but it was revealed in different stages and languages across the world. However, after the departure of the Messengers, a group of religious traders, motivated by selfish interests, distorted the scriptures and their teachings. As a result, these religions became known as distinct from one another.

The final Messenger of Allah, Muhammad (peace be upon him), came to unite the followers of all religions as one nation, bringing them under a single way of life. Islam established a society across half of the world where people of all faiths had the right to practice their respective religions, creating an environment of unity, cooperation, and coexistence. However, British rulers destroyed this peaceful atmosphere in the Indian subcontinent by implementing their "Divide and Rule" policy, instigating Hindu-Muslim riots that led to the bloodshed of millions. Finally, they created permanent animosity by dividing the country along religious lines. Similarly, from the colonial era, Western civilization, driven by imperialistic interests, has used religious hatred and extremism to bring the world to the brink of a world war. In many countries, majorities are perpetrating brutal violence and persecution against minorities, forcing them out of their countries. Governments are trying to promote religious harmony, but due to the use of religion as a political tool, minority persecution continues to escalate worldwide.

We, Hezbut Tawheed, following the methodology of the Messenger of Islam, have conducted over a thousand discussions with representatives and followers of all religions. In these discussions, we highlight the unique unity present in the core teachings of each religion, aiming to foster respect and brotherhood among all faiths. During this effort, we have been subjected to persecution by extremists. In fact, in Noakhali, our mosque under construction was demolished after being falsely labeled as a church, and two of our members were publicly slaughtered by fanatic extremists. Despite this, Hezbut Tawheed continues its tireless work for interfaith harmony. A recurring question arises: Is it possible to create a unified national identity with people of all religions? I believe that it is absolutely possible, as long as we all have

the will to follow the command of the one Creator, Allah. If we can make this commitment, unity will certainly be achievable.

If we take a moment to examine the major religions, we find numerous commonalities. For example, all religions affirm that there is one Creator. All religions distinguish between good and bad deeds. They also categorize people into two groups- believers and disbelievers, virtuous and sinful. Furthermore, all religions speak of two worlds: this world and the hereafter, and the two destinations: Heaven and Hell. Most religions also claim that all human beings are the children of one pair of parents. In Islam, they are named Adam and Hawwa, while in Judaism and Christianity, they are Adam and Eve. Similarly, in the Vedic tradition, the primal parents are Adam and Habibati. Moreover, Muslims, Jews, and Christians all consider Ibrahim (Abraham) as the father of nations. Therefore, humanity is one nation, one family.

The foundation of all religions is following the command of one Creator. In the Qur'an, Allah says: "The religion with Allah is the one established (Deen al-Qayyimah)" (Surah Yusuf, 40), which means eternal, unchanging, and established. The name of the Hindu religion, too, is Sanatan Dharma, which shares a similar essence. In the Qur'an, Allah says, "We have sent many Messengers before you, and we have narrated some of their stories to you, while others we have not told you" (Surah Mu’minun, 78). This suggests that Allah must have sent numerous Messengers to the land of India, whose teachings align with the histories and lessons of the Messengers mentioned in the Qur'an. Hence, our message is that we are all one nation. Our religions are all revelations from the same Creator, sent at different times and places. Therefore, the communal hatred and enmity among us is futile. If we choose to forget religious animosity and live as brothers, the only requirement is to accept the one Creator as the sole lawgiver. In Islamic terms, this is called Tawhid. The injustice, wars, and bloodshed we see in the world today are the consequences of a godless, materialistic civilization. We must unite and reject this civilization, striving with all our hearts and efforts to create a new civilization based on the commands of the Creator.

Dajjal: The Jewish-Christian 'Civilization'

There are various interpretations about Dajjal in the Muslim world. The final Messenger Muhammad (PBUH) mentioned that in the last days, a powerful one-eyed monster would appear on a grand vehicle, claiming to be the lord of mankind. This creature will have two things with it, similar to Heaven and Hell. What it calls Heaven will actually be Hell, and what it calls Hell will be Heaven. Those who accept it as their Lord will be placed in its "Heaven," where it will give them an abundant supply of provisions. However, those who reject it as their Lord, who do not follow its commands, will be denied these provisions and subjected to sanctions and blockades. The consequences for the Muslim world will be dire. The Messenger has described the emergence of Dajjal as the gravest and most catastrophic event in human history, from Adam (AS) to the Day of Judgment. In fact, the Messenger sought refuge from this immense peril by asking Allah for protection.

By Allah's grace, the founder of Hezbut Tawheed, Imam Uz Zaman Mohammad Bayazeed Khan Panni, has identified this Dajjal. He has prove that the materialistic Western Jewish-Christian mechanical civilization (the modern capitalist system) is the very Dajjal described by the Messenger. This Dajjal was born nearly five hundred years ago and has now matured into a powerful force that is trampling the entire world. Today, the Muslim world, along with the rest of humanity, has accepted it as their Lord, bowing to it in submission.

The word "Dajjal" means a deceiver that appears attractive on the outside but is ugly within, like the fruit of the Redball snake gourd. Western mechanical civilization appears dazzling, its technological achievements mesmerize and blind people. However, under its influence, the world is filled with injustice, oppression, war, hunger, bloodshed, and tears. In the last century, this "civilization" led to two world wars, killing over fourteen million people. Since then, it has caused the deaths of millions more in various conflicts, and in the new century, just in Iraq, over a million lives were lost.

Thus, it is called Dajjal, the deceptive, dazzling trickster. The Jewish-Christian 'civilization' has openly declared that it will replace Allah's sovereignty with human sovereignty across the world. And humanity has already accepted this sovereignty. All human-made systems, ideologies, and ways of life have been adopted as the greatest solution to life's problems, with the vast majority of humanity, including the Muslims, accepting them as truth. In this way, they have accepted Dajjal as their Lord. But has peace been achieved? No. Rather, by failing to recognize Dajjal and accepting its created way of life, the Muslim world is living in a perpetual state of chaos, having fallen into the "Hell" created by Dajjal.

Hadiths from the Messenger Muhammad (PBUH) unequivocally prove that Dajjal is not a physical or corporeal monster. The descriptions given to the people of that time were symbolic representations meant to explain the power of the modern civilization of today.

Those who resist the Dajjal are not dying?

The question of whether the Dajjal is truly the materialistic civilization of the Jewish-Christian world is no longer a subject for debate. It has transcended argument and reasoning. The reason for this is the Hadith of the Messenger Muhammad (PBUH), which states, “Those who resist the cursed Dajjal will have the same status as those martyred in the battles of Badr and Uhud” (Bukhari and Muslim).

This Hadith has now become a reality. Emam-Uz-Zaman Muhammad Bayazeed Khan Panni identified the Dajjal, and the members of Hezbut Tawheed are revealing the true identity of the Dajjal to the world, thereby resisting it. No one other than Hezbut Tawheed recognizes the Dajjal as such, and thus, no one is resisting it. Therefore, in line with the Hadith of the Messenger Muhammad (PBUH), every sincere member (male and female) of Hezbut Tawheed will, while still alive, attain the status of two martyrs, Insha’Allah. This is not a mere theoretical or verbal claim but a reality that Allah has demonstrated and continues to demonstrate.

Medical science states that when a person dies, their body begins to harden after two hours. Within 12 hours, the body becomes stiff, resembling a

wooden block, and its temperature drops to that of ice. This stiffness, called rigor mortis, lasts for about 24 hours, after which the body begins to soften and decay. This is considered the primary sign of death in medical science, and it applies to all living creatures.

However, it is astonishing that in the case of many Hezbut Tawheed members, this natural law does not apply. After some of these Mujahideen passed away, their bodies did not stiffen, nor did the temperature drop to the usual cold of a deceased person. In one instance, even 31 hours after death, the body showed no signs of rigor mortis. Whether they died in battle or from natural causes, this anomaly occurred. This is not an isolated incident; there are numerous such cases, and we have detailed accounts, supported by witnesses. Anyone interested can view the evidence.

There is no record in medical science of a body failing to experience rigor mortis after death. To investigate this anomaly, we consulted numerous national and international doctors, sending them the relevant documents and proof. However, no one has been able to provide a satisfactory explanation.

The only explanation we have is that, because of their resistance to the Dajjal, the sincere members of Hezbut Tawheed are being accepted by Allah as martyrs report their special death. Allah says in the Quran, “Do not say of those who are slain in the way of Allah, 'They are dead.' Rather, they are alive, but you do not perceive it” (Surah Al-Baqarah 2:154). He also clarifies, “Never think of those who are killed in the way of Allah as dead; they are alive, receiving provision from their Lord” (Surah Al-Imran 3:169). Therefore, according to Allah’s words, martyrs are alive.

Additionally, the Messenger Muhammad (PBUH) mentioned that those who resist the Dajjal will be martyrs while still alive. Hence, in line with the words of Allah and the Messenger Muhammad (PBUH), those resisting the Dajjal in the final days will attain the status of martyrs. This is why we believe that many members of Hezbut Tawheed are receiving this honor, as seen in the fact that their bodies do not exhibit the typical post-death signs.

Thus, it is irrefutably proven that Hezbut Tawheed is resisting the Dajjal, which is the materialistic Jewish-Christian civilization. It is also proven that Hezbut Tawheed is the group the Messenger Muhammad (PBUH)

prophesied about 1400 years ago. Their, we call upon anyone who has a logical explanation for the absence of rigor mortis after death to share it with us.

Miracle: Declaration of Hezbut Tawheed's Victory

In Islamic terminology, *Mo'jiza* refers to a supernatural event, an extraordinary occurrence that can only be caused by Allah alone. Examples include bringing the dead to life or making a newborn speak. Without Allah's command, such miraculous acts are impossible for anyone to perform, even for Nabi's and Messengers. The word *Mo'jiza* itself does not appear in the Qur'an. Instead, the Qur'an uses two terms to describe miraculous events: *Ayat* (signs or proofs) and *Burhan* (evidence), as mentioned in Surah Ash-Shu'ara (152) and Surah Al-Qasas (32), respectively. Allah, to authenticate His chosen servants, has performed miracles through them.

Some people believe that miracles are exclusive to Messengers and Messengers. However, this is not the case. For instance, the story of King Abraha's army being defeated by birds, as described in the Qur'an, is a miraculous event, but there was no Nabi or Messenger involved. It was an act of Allah. There are two types of supernatural events: *Karamat* and *Mo'jiza*. Many confuse the miracles of spiritual leaders (Pirs) with *Mo'jiza*. The distinction is as follows: when the event involves a Nabi (Saw), it is called *Mo'jiza*, and when it involves someone else, it is termed *Karamat*. However, this is not entirely accurate. The key difference is that spiritual practitioners (Sufis), after years of rigorous spiritual practice, acquire extraordinary powers like walking on water or starting a fire with their breath. These are *Karamat*. A spiritual practitioner gains these abilities through persistent effort, and they can exhibit them at will. In contrast, *Mo'jiza* does not occur by the Nabi's will, nor do they have to undergo hard spiritual training. *Mo'jiza* is purely in Allah's control. For example, Messenger Musa (Moses) did not know how he would cross the Red Sea with his people, just moments before it parted.

The entire universe, from the tiniest particles to the distant galaxies, is governed by natural laws. No human can break these laws. Only the Creator, who set these laws in motion, has the authority to act beyond them and make the impossible happen. Throughout history, Allah has performed countless miracles to prove the truth of His Messengers and Messengers, so that there would be no doubt among people about the authenticity of these Divine messengers. Messengerhood has now ended, but Allah's signs have not ceased. He can still manifest miracles for

the protection, validation, or guidance of His chosen servants, or to convey an important truth to humanity. These would indeed be Allah's *Mo'jiza*.

Since the departure of the last Messenger, Islam has been distorted, and only a hollow shell of the original truth remains. At this moment, in His infinite mercy, Allah has guided the founder of Hezbut Tawheed, Emam-Uz-Zaman Muhammad Bayazid Khan Panni, to reveal the true essence of Islam that was lost. He has declared that the version of Islam practiced today is not the true Islam as revealed by Allah, but is the opposite of it. The true Islam has now been presented to the world by Imamuz-Zamaan. The question arises: how can we be certain that his claims are true amidst the thousands of Islamic sects? The only way to be certain is if Allah Himself sends down a miracle, just as He did in past Messengers, to affirm the truth. However, since Emamuz-Zaman is not a Nabi, the only path left for Allah to validate his truth is through a divine miracle.

On February 2, 2008, to validate Hezbut Tawheed and its Emam, Allah Himself manifested at least 9 miracles within 10 minutes and 9 seconds, in front of 318 men and women who were present during a brief speech by Emam-Uz-Zaman over the phone. This miracle was specially designed to align with the intellectual advancements of the modern era. To understand these miracles, one must deeply contemplate the event. A detailed book, titled "Allah's Miracle: The Declaration of Hezbut Tawheed's Victory," has been published to shed light on these miraculous occurrences.

Through this *Mo'jiza*, Allah aimed to convey three monumental messages to humanity: 1. Hezbut Tawheed is the true path. 2. Its Emam is the rightful leader. 3. Through Hezbut Tawheed, the true religion of Allah will be established on Earth, InshaAllah. This sacred *Mo'jiza* is a great source of conviction and inspiration for the members of Hezbut Tawheed.

Madrasah Education and General Education

As mentioned earlier, the Ummah of Muhammad (peace be upon him), established by the Messenger, had once created a golden civilization in half of the world, unified in heart and soul. However, at a certain point in history, when they abandoned the struggle for establishing the religion and became preoccupied with the details of religious issues, they split into numerous sects and schools of thought. This division allowed enemies to easily conquer Muslim territories through military power and establish a permanent system to keep them subjugated. As part of this plan, two conspiratorial education systems were introduced: general education and madrasah education. These two systems of education taught different mentalities, resulting in the intellectual and ideological division of our educated society.

Firstly, Lord Warren Hastings established Alia Madrasah in 1780 in Kolkata. There, Christian scholars, who were antagonistic towards Islam, created a syllabus based on their own distorted version of Islam. They excluded everything related to national life from the Islamic teachings, as the British laws were to govern national life. To misguide people about the concept of Tawhid, they promoted the idea of Allah being the only deity to worship, rather than the only sovereign authority. The struggle for establishing the religion was also omitted from the curriculum. The syllabus focused only on personal matters, such as rituals, prayers, and various controversial topics to spark debates and conflicts among Muslims. Over a span of 146 years, 26 Christian scholars served as heads of the madrasah, propagating this distorted version of Islam to the Muslim community. The former principal of Alia Madrasah, Yakub Sharif, wrote, "Muslims were a nation of warriors, but the English used every trick in the book to strip them of state power, their religion, education, and dignity. Alia Madrasah was one such result." [Source: *History of Alia Madrasah*, Islamic Foundation, Bangladesh].

The madrasah education system’s curriculum excluded practical subjects like mathematics, geography, science, economics, technology, and vocational education. As a result, graduates of madrasahs were almost forced into exchanging their religious education as a means of earning their

livelihood, accepting low-paying jobs like leading prayers, giving religious sermons, organizing religious rituals, and conducting weddings and funerals; as they were not taught any life skills in madrasah. However, earning a living by teaching religion in exchange for money is completely forbidden in Islam. They propagated this distorted version of Islam while keeping the truth hidden, and it took root within the Muslim community. The disagreements among religious scholars are rooted in the madrasah syllabus itself.

Alongside the madrasah system, the British also introduced general education to assist with administrative tasks. In this system, almost nothing about religion was taught, and in particular, Islam was portrayed negatively. Students were taught subjects like interest-based mathematics, the history of British monarchs, geography, science, mathematics, and the secular governance system of the West, all while instilling an anti-Islamic bias. This educational system created a class of materialistic, worldly-minded individuals who were later entrusted with governing the country after the British left. The education system that trained clerks still exists today, producing millions of so-called modern and educated people, most of whom are self-centered, concerned only with personal material advancement. Most of them consider religion as outdated beliefs or mythological stories, and believe religion no longer has a place in the modern world. They were taught that all modern knowledge and technology originated in the West, but they were never informed that Muslims had been the pioneers of this knowledge. These individuals, lacking fear of Allah or respect for His commands, engage in widespread corruption, bribery, money laundering, and other crimes without any sense of conscience when entrusted with government responsibilities.

Graduates from these two educational systems harbor mutual contempt. Madrasah graduates believe that those educated in general schools will go to hell, while those educated in general schools look down on madrasah graduates, considering them ignorant and out of touch with the modern world. The root cause of this division within the same nation is this conspiratorial education system. To address this, we must make a difficult decision. We must abandon the colonial-era education systems and

introduce a unified education system that aligns with the goals of our nation. This education must enrich individuals with both material knowledge and moral values, creating individuals who are righteous, just, humane, and truthful. In this regard, Hezbut Tawheed has already established a school in Noakhali, which has gained widespread recognition and success in all areas across the district.

Establishment of Hezbut Tawheed

Honorable Emamuzzaman Mohammad Bayazeed Khan Panni, a descendant of a traditional Panni family of zamindars in the Indian subcontinent, founded the Hezbut Tawheed movement in 1995. He was born in 1925 when India was under British rule. From a young age, he observed that the entire Muslim world was subjugated to some form of Western domination. Muslims, who were once the most advanced in knowledge, science, military power, and economic strength globally, had now fallen into a pitiful condition. Why did this happen? Over time, he sought the answer to this question throughout his life. Upon reaching a mature, he realized the root cause: the deceptive trap that had caused the once-greatest nation to fall to the lowest rank in the world.

He understood that the true deen (way of life) established by the Messenger Mohammad (PBUH) fourteen centuries ago in Arabia, which was meant to guide the world, had now been corrupted. What we today follow as "Islamic religion" is a distorted version of that deen. The true teachings of Islam, including the concept of Tawheed, the meaning of worship, the condition of being a Muslim, the path to guidance and piety, the true objectives of Salah (prayer), the identification of the Dajjal (Antichrist), the method for establishing the deen, and how to implement these teachings, had been lost. Through the mercy of Allah, he understood these vital concepts.

In 1995, with the goal of uniting humanity once again under the oneness of Allah and establishing the true deen, he founded the Hezbut Tawheed movement. The movement's agenda is based on Allah's guidance, as previously discussed. Since its inception, Hezbut Tawheed has organized countless seminars, meetings, personal interactions, publications, books, leaflets, posters, and other methods to reveal the failure of human-made systems and highlight the superiority and the true framework of Allah's system.

In his efforts to promote Islam, Emam-Uz-Zaman Bayazeed Khan Panni selflessly donated all his wealth and willingly abandoned his social status. In response,

extremist and fanatical religious groups across the country launched a fierce campaign against him. He was arrested several times in his old age. Despite numerous challenges over the past 30 years, with Allah's direct help, Hezbut Tawheed continues its relentless efforts to bring to light the pure, simple Islam—buried beneath centuries of complex jurisprudence, tafsir (interpretations), and fatwas—reintroducing it in its fundamental and untainted form to the people.

Chain of Command: The Current Imam

There must be a final authority in every family, government, or organization whose decisions everyone accepts as final. In Islamic terminology, this authority is called ‘Imam’ or leader. All Nabi’s and messengers were also the Imams of their respective communities. Allah says, "Remember, the day when we will call every people with their Imam." (Bani Israil 71).

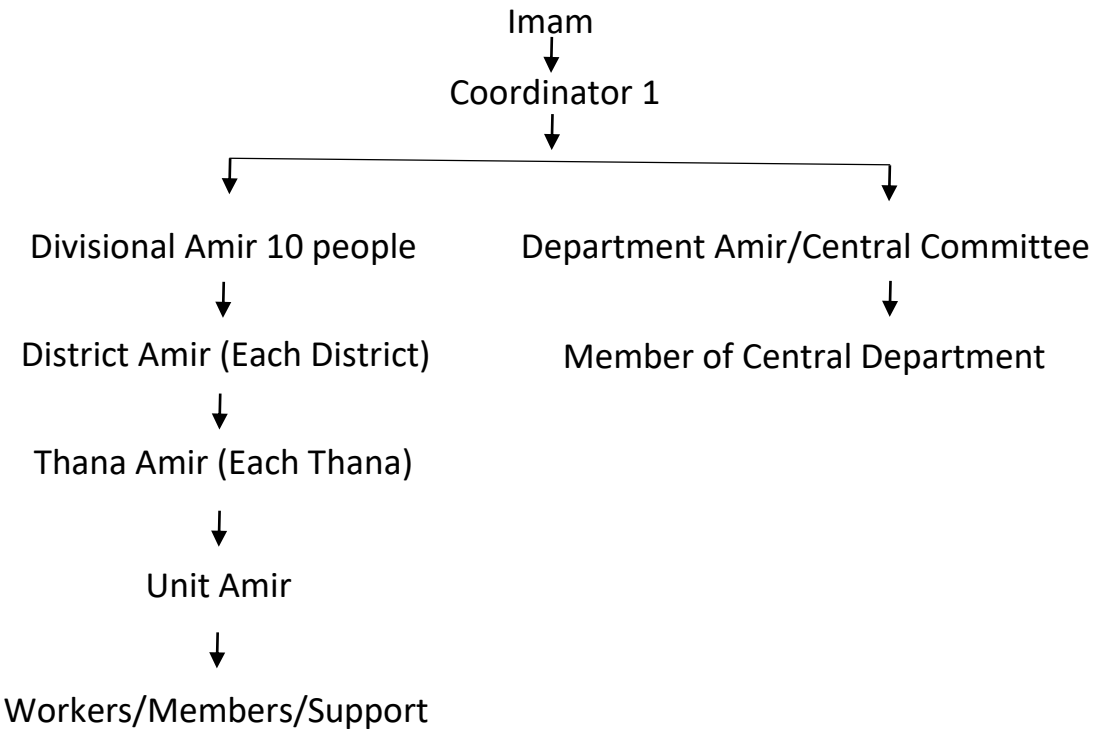
Islam is a system of life that is based on natural law. It is never possible to maintain discipline even between two individuals without a leader. Therefore, Islamic teachings emphasize that whether it is two people or two hundred thousand, if they pray in congregation, they must follow one person as the Imam. The purpose of prayer is not just to supplicate but also to practice the unconditional obedience to the Imam. It reminds the worshippers that just as they obey the Imam in prayer, they must obey the Imam in real life as well. This oath of obedience is termed ‘Bay’ah’ in Islamic terminology. The Messenger of Allah clearly declared in this regard, "Whoever dies without pledging allegiance (Bay’ah) to an Imam, dies in the state of ignorance (Jahiliyyah)." (Muslim 1851).

According to Islam’s chain of command, after the Imam comes the Ameer, and under the Ameer are the Mo’men-Mujahideen. Allah says in the Holy Qur'an, "O you who believe! Obey Allah, obey the Messenger, and those in authority among you." (Surah An-Nisa 4:59). Regarding obedience to the Ameer, the Messenger of Allah stated in his Farewell Sermon, "If a disabled, ugly, ear-cut Abyssinian slave is appointed as your Ameer, and he leads you according to the Book of Allah, then you must listen to him and obey him." (Ummul Husayn (RA), Muslim 1298).

Hezbut Tawheed is not an issue-based movement; it is striving for the establishment of the true Islam of Allah and His Messenger. Therefore, a strong leadership structure or chain of command has been established. The founder Imam of the movement, Mohammad Bayazeed Khan Panni, appointed his full-time assistant, Hossain Mohammad Salim, with the responsibility of Ameer (coordinator) to lead the movement. Ameers were appointed in different districts under his supervision. After the passing of the founder Imam in 2012, Hossain Mohammad Salim was unanimously nominated as the Imam of the movement. All members pledged their Bay'ah to him by signing a written form.

We believe that the Imam of Hezbut Tawheed is appointed by Allah. He is considered the leader of both the worldly and spiritual aspects of the movement's members. As the movement's activities expanded significantly, he established various departments, including: Promotion Department, Information Department, Information Technology Department, Filmmaking & Editing Department, Legal Support Department, Women's Department, Literature & Research Department, Security Department, Political Liaison Department, Publishing Department, Health, Sports & Culture Department, etc. The honorable Imam formed a central committee with the directors and chief Ameers of these departments. For the convenience of carrying out activities, a central office has been established with various departments. However, in organizational activities, all members follow the instructions of their branch Ameers.

At a glance, the Organizational Structure of Hezbut Tawheed is as follows:



Conditions for Joining and Principles of the Movement

If a person understands through knowledge and realizes with their heart that only Allah's Tawheed can lead humanity to Jannah and that establishing a truth-based way of life founded on Tawheed can bring peace to human life, then they may join this movement. At the time of joining, they must not be provoked, influenced, or lured by anyone. They must use their own conscience, intellect, knowledge, and reasoning. Because Allah has said, "Do not follow that of which you have no knowledge." (Surah Bani Israil 36). After that, they will join the movement by filling out a designated pledge form. This pledge form has been prepared based on the five-point program given by Allah and described by the Messenger. After joining, everyone must adhere to several principles.

They must not be involved in any conventional political activities. They must not come into contact with illegal weapons or engage in any activity that violates the law of the land. No one can seek personal gain or accept any compensation for religious work; they will seek their reward from Allah alone, because Allah has commanded people to follow those who do not accept compensation for guiding others in the religion. (Surah Yasin 36:21). No capable person should remain unemployed. Everyone must earn through lawful means and contribute from their earnings in the path of Allah. Everyone must have an Ameer and must strictly follow the Ameer’s instructions. No words or actions should be taken that could disrupt unity within the movement. The movement will not have any secret activities; everything will be open, transparent, and as clear as daylight. No class discrimination will be allowed. The movement will work with everyone regardless of social standing, education, illiteracy, religion, caste, or political affiliation. The movement will not accept any financial assistance for its operations from those who are not members or supporters of Hezbut Tawheed. No one is allowed to insult any other religion, religious figures, avatars, spiritual leaders, scriptures, or places of worship.

Mutual Responsibility and Commitment

Those who abide by all the principles of Hezbut Tawheed and actively participate in the movement's activities are also entitled to certain commitments from all members of our movement, which we are determined to fulfill. Because Allah has said, "The believers are but brothers to one another." (Surah Al-Hujurat 10). The great Messenger (PBUH) said, "The entire community of believers is like a single body; if one part is hurt, the whole body feels the pain." (Muslim). Therefore, out of our faith-based responsibility toward one another, we are committed to fulfilling the following duties:

- No one will die from a lack of food.
- No one will die without medical treatment.
- No one will suffer due to a lack of clothing.
- No one will suffer due to a lack of shelter.
- No one will be deprived of essential education and knowledge for life.

Alhamdulillah, in the past 30 years, no member of Hezbut Tawheed has had to suffer from a lack of food or die without medical treatment. To ensure that no one is deprived of the light of education, we have established educational institutions that integrate religious teachings with moral and technological education.

Sources of Income and Expenditure

Any movement requires financial resources for its operation. When the Hezbut Tawheed movement was founded, the question arose: where would the funding come from? Initially, there was a thought of collecting donations from the general public to support the propagation of Islam. However, Honorable Emamuzzaman considered that such donations might include money earned through unlawful means. The establishment of Allah's Deen cannot be funded with haram money—it must be done with the halal earnings of believers. Therefore, from the very beginning, he set the principle that no financial contributions would be accepted from anyone who is not a member of Hezbut Tawheed. Since then, even the poorest members of the movement have voluntarily contributed from their hard-earned, lawful income, and this is how all expenses of the movement have been managed. Additionally, some funds are raised through the sale of various publications.

Expenditure Categories: The movement's funds are generally spent across various sectors, including:

1. Renting offices in different locations, travel expenses, maintaining communication, hosting guests, purchasing and repairing office equipment.
2. Publishing costs for books, handbills, posters, banners, festoons, calendars, diaries, and other materials used for the movement's outreach activities.
3. Expenses for organizing meetings, seminars, gatherings, rallies, and private discussions.
4. Legal expenses for handling lawsuits and supporting members who face harassment from opponents.
5. Assistance for the poor and needy, as well as providing medical services.
6. Construction of mosques, establishment of educational institutions, development of housing facilities, and agricultural advancement.

Who Spreads Propaganda against Hezbut Tawheed and Why?

Every ideology has its opposing ideology and ideological adversaries. In a civilized society, it is expected that such adversaries will engage in constructive and objective criticism. However, in our case, this is not happening. Instead of engaging in ideological debates, two specific groups are spreading blatant lies, rumors, and baseless information against us. These two groups are:

1. The religious traders (those who exploit religion for personal gain)
2. The Islamophobic group

Why Do Religious Traders Spread Propaganda?

There are two main reasons behind their hostility toward us:

1. **Hurt Pride**: Their pride has been severely wounded. They have studied in madrasas and have become scholars. They believe themselves to be the representatives of the Messenger and the ultimate authority on religion. Now, when ordinary people like us speak about religion, it hurts their pride.
2. **Threat to Financial Interests**: They have turned Islam into a means of livelihood. But we have brought forth a great truth—that accepting any form of material or political gain in exchange for religious duties is completely forbidden in Islam. Allah has explicitly prohibited taking any remuneration for practicing or teaching His religion, and He has also forbidden following those who do so (Surah Al-Baqara 2:174, Surah Ya-Sin 36:21). This is not our personal opinion; this is the command of Allah and His Messenger- we are simply conveying it.

Because of this, the religious traders feel that their financial interests are threatened. As a result, since the beginning of our movement, they have united against us, engaging in continuous propaganda. They spread blatant lies against us in markets, madrasas, mosques, religious gatherings, Friday sermons, and online platforms. They label us as Christians, disbelievers,

apostates, atheists, enemies of Islam, and agents of Jews to mislead the public.

They have even resorted to digitally manipulating images to incite hatred. For example, *The Guardian* newspaper once published a report showing a woman leading prayers in a mosque in Kerala, India. Someone edited the image, replacing the face of a worshiper with that of our Honorable Leader, and falsely claimed that women lead prayers in Hezbut Tawheed. Millions believed and spread this misinformation.

But their propaganda didn't stop at words- they have incited religious mobs at least 500 times in the past 30 years to attack our homes. Many of our members were forcibly evicted from their ancestral homes, hundreds were brutally injured, and five were even killed. On the other hand, thousands of sincere, truth-seeking scholars support our work and pray for us.

Why Do Islamophobes Spread Propaganda?

As we previously mentioned, British Christians designed their general English education system to portray religion as secondary and unscientific. Most individuals educated in this system harbor extreme disregard for religion and view it as harmful. This group has been placed in charge of governing Muslim countries, particularly in controlling the media.

Since they have a hostile attitude toward the divine system given by Allah, they have engaged in continuous propaganda against Hezbut Tawheed for at least 20 years. They have published thousands of false reports labeling us as a banned, blacklisted, extremist, terrorist organization. Their primary goal was to use the administration against us.

In the last century, German Chancellor Adolf Hitler's propaganda minister, Joseph Goebbels, followed a policy stating that if a lie is repeated 100 times, people will eventually believe it as truth. Western civilization has adopted this principle to spread anti-Islamic propaganda worldwide, portraying Muslims as a terrorist nation.

Similarly, a section of local media in Bangladesh, influenced by Western ideologies, has deliberately equated Hezbut Tawheed with certain active

militant groups in the country and has published fabricated reports about us. Even when we protested against these false allegations, they refused to publish our responses.

One of the main reasons for their hostility is that our organization's name is in Arabic, and we advocate for implementing Islam in national and state affairs. This is unacceptable to them. Because of their relentless misinformation campaign, many law enforcement officers, administrative officials, and judiciary members were influenced by the media's false reports. As a result, our members have been arrested numerous times while conducting outreach activities, and they have faced at least 500 false lawsuits.

However, **Alhamdulillah**, over the past ten years, we have successfully conveyed the truth to responsible individuals in the media, administration, and other key sectors. They now understand that Hezbut Tawheed is not a terrorist organization but rather an exemplary movement that strictly follows the law.

Despite this, many people still hold negative perceptions about Hezbut Tawheed due to the years of propaganda. The religious traders continue to spread fabricated lies against us in their sermons and speeches.

Therefore, we urge everyone- if you hear any negative statements about us, please contact us directly. Read our books, watch our statements online, and verify the facts. Do not accept third-party claims as our truth.

Jihad, Qital, and Terrorism

Whenever the topic of establishing Allah's Deen in every sphere of life arises, a section of the Muslim population becomes anxious and fearful. This particular group does not want Allah's Deen to be established in national life under any circumstances. Whoever speaks about implementing Allah's divine system, they lump them together and label their efforts as terrorism and extremism to discredit them. They attempt to equate the Islamic concepts of Jihad and Qital with terrorism. However, Jihad and terrorism are not the same; they are entirely different matters.

The word **Jihad** means struggle, an all-out effort, and perseverance. Any form of effort to establish Deen—whether through speech, writing, lectures, presenting logical arguments, or persuasion—is part of Jihad. On the other hand, **Qital** is a completely different term that means armed combat or warfare. Jihad occurs at an individual, group, or organizational level, whereas Qital takes place at the state level. If any individual or group takes up arms to establish Deen, it would be a grave mistake. Their responsibility is to convey the necessity of implementing Allah's system through logic, reasoning, Quranic and Hadith references, books, and speeches.

Is this something that can be imposed by force? Common sense tells us that it is impossible to make people believe in something through coercion or force. **Hezbut Tawheed** is committed to this approach—educating people through logic and reason. The only way to protect society from the negative consequences of distorted Islam is to present the true essence of Islam. That is why Hezbut Tawheed calls people to return to Allah's sovereignty while exposing the misconceptions of extremism through references from the life of the Messenger, the Quran, and Hadith.

To spread and establish this truth, **Hezbut Tawheed follows the methodology of Allah's Messenger**. What did he do? During the thirteen years of his Makkan life, his mission—Balagh (conveying the message)—was carried out at the individual and group levels. During this time, he and his followers endured all forms of persecution, false accusations, and oppression without retaliation. Similarly, the **Mujahids of Hezbut Tawheed** have been inviting people toward **Tawheed and Allah's**

sovereignty for the past 30 years. In doing so, they have faced insults, opposition, brutal physical attacks, and extreme persecution. Even five of our members have been martyred.

The Messenger's thirteen years in Makkah were also marked by one-sided oppression. However, when the people of Madinah accepted his call to Tawheed, he migrated there and established a state. Once a state was formed, the nature of governance changed. A state cannot function based on an individual's or a group's ideology alone. When the Messenger became the undisputed leader of Madinah, he had to **act as a judge to settle disputes, administer justice, and establish an administrative system**. As Allah's Messenger, he taught the Quran and provided both spiritual and physical training to his followers. To ensure the sovereignty and independence of the new state, he required an army, weapons, and military training.

As the head of state, **the Messenger took necessary military actions, fought wars, and made peace treaties when required—just like any other leader pursuing national goals and security**. However, these actions only took place after he had been entrusted with the leadership of a nation.

Thus, according to the path shown by **Rasulullah (PBUH), the establishment of a Tawheed-based Deen involves no armed struggle at the individual, group, or organizational level**—only an invitation to **Allah's sovereignty and the conveying of the truth (Balagh)**. However, at the **state level, Qital (armed conflict) is legitimate**. If weapons and warfare at the state level were considered unlawful, then every nation's military forces today would be considered illegal and terrorist organizations.

The Jihad and Qital mentioned in the Quran and Hadith are state-level actions. Unfortunately, some **Muftis** issue fatwas calling for the killing of Islam's opponents, while others carry out attacks in the name of Islam. These individuals equate such acts with the Messenger's military campaigns, but **who gave them the authority to issue such rulings?** Are they legally appointed judges of a state? Have they been assigned such responsibilities by a nation? In reality, these self-proclaimed leaders, having

learned some religious rulings in madrasas, have arbitrarily taken on the role of state-appointed judges.

We, on the other hand, **present evidence from the Quran and Hadith, using logic and reason, to explain that there is no alternative to a Tawheed-based system for achieving peace and security in human life**. The current state of turmoil in the world proves this. **There is no place for coercion in this process**—common sense dictates that people cannot be forced to accept any belief.

If people accept our invitation, a Tawheed-based system will be established, bringing them peace and honor in both this world and the Hereafter. But if they reject our call and continue upholding human sovereignty, then we have no choice but to leave the matter to Allah's will. However, no matter how much opposition we face from supporters of the current system, **we will continue our efforts to uphold Allah's true Deen.**

Identity of the Founder Imam

The founder of the Hezbut Tawheed movement, Emam-Uz-Zaman Mohammad Bayazeed Khan Panni, was born into a distinguished and aristocratic family with a thousand-year-old glorious history. His ancestors were Afghan-descended independent Sultans of Bengal, whose reign is known as the "Karrani Era." His forefather, Sultan Daud Khan Karrani, sacrificed his life in the Battle of Rajmahal in 1576 against the Mughal invasion of Bengal. Later, his descendants served as administrators of Atiya Pargana during the Mughal period and established the Zamindar family of Karatia during British rule. This family made significant contributions to education, politics, religious propagation, cultural preservation, the Muslim Renaissance, and the anti-British movement in Bangladesh.

Emamuzzaman's ancestral home was the Karatia Zamindar estate in Tangail. He was born on 15 Shaban 1343 Hijri, corresponding to March 11, 1925. He spent his childhood in his village. In 1942, he passed his matriculation from H.M. Institution. He then attended Saadat College and later pursued higher secondary education at Azizul Haque College in Bogura before enrolling at Islamia College in Kolkata for his second year.

During his studies in Kolkata, he joined the anti-British revolutionary organization "Tehrik-e-Khaksar" and, due to his natural leadership skills and capabilities, quickly rose to a leading position in the organization. Was appointed as Salar-e-Khas, Hind, or Special Commander in India by the movement, one of only 72 authorities in the entire Indian subcontinent. As a result, he had the opportunity to associate with legendary leaders of the anti-British struggle, including Mahatma Gandhi, Quaid-e-Azam Mohammad Ali Jinnah, Aurobindo Ghosh, Shaheed Hossain Suhrawardy, Maulana Abul Ala Maududi, and Allama Inayatullah Khan Mashriqi. Hunting was in his blood, and he gained thrilling experiences hunting wild animals in various forests across the country.

After passing his intermediate education, he studied Homeopathy. He also trained in Indian classical music under Ustad Mohammad Hossain Khusru. In 1963, he contested the East Pakistan Provincial Legislative Assembly elections and won by a landslide, defeating six candidates, including those from the Awami League and Muslim League. As an MP, he played a significant role in improving education, healthcare, and road infrastructure in his constituency.

From childhood, he observed the stark contrast between the glorious past of the Muslim Ummah and its present condition. This led him to seek answers, and by Allah’s grace, he realized what had once transformed this nation into a great Ummah and what was lacking now, causing its dire situation—the true Aqeedah of Islam. In 1995, he founded the Hezbut Tawheed movement to present the true essence of Islam to humanity. In his mission to propagate the truth, he dedicated all his wealth to the cause of Allah. This great personality passed away on January 16, 2012.

Notable Achievements

Literary Contributions

- His 17-year research culminated in the book *"E Islam Islam Ei Noy"*, published in 1996, which created widespread discussion. His book *"Dajjal? Yahudi-Khristan 'Shobhyota'!"* became a bestseller in 2008. His hunting memoir *"Bagh-Bon-Bondook"*, recommended by Shahid Munir Chowdhury (Editor, Pakistan Writers' Association – East Wing), was included in the 12th-grade curriculum as supplementary reading. He wrote numerous articles on medicine, religion, and politics in various newspapers.

Medical Expertise

- He provided treatment to notable figures, including the former President of Bangladesh, the then-Prime Minister, a former Prime Minister, and National Poet Kazi Nazrul Islam.

Hunting Legacy

- He hunted various dangerous animals, including leopards, wild boars, pythons, and crocodiles.

Anti-British Movement

- As a young revolutionary, he was an active leader in the anti-British struggle. At just 22, he became the *Commander of East Bengal* and held the prestigious title *"Salar-e-Khas Hind"* in Allama Enayetullah Khan Al-Mashriqi's *Tehrik-e-Khaksar* movement.

Rifle Shooting

- Selected as one of Pakistan's rifle shooters for the 1954 World Olympic Championship in Melbourne, Australia.

Political Career

- Served as a Member of the Provincial Assembly of East Pakistan (1963-1965).

Social Welfare

- Founder of *Haider Ali Red Cross Maternity & Child Welfare Hospital* and *Sa'adat Welfare Foundation*.

Arts & Culture: Founding member of *Nazrul Academy*.

Development Initiatives of Hezbut Tawheed

As an example of building a progressive and peaceful global civilization, Hezbut Tawheed's esteemed Imam selected the village of Porokara in Sonaimurdi Upazila of Noakhali as a model village. Once a remote area plagued with drug use, extortion, and terrorism, it has now transformed into a suburb, free from crime. Hezbut Tawheed members have worked relentlessly on more than fifty development projects, significantly improving the quality of life for the local residents.

1. Shaheedi Jame Masjid: Established within the Imam's family compound, this four-story mosque serves as a center for true Islamic teachings and culture. In 2016, extremist groups spread rumors that it was a church and demolished it, killing two members. Today, thousands gather for Juma prayers. The mosque hosts educational activities, a library, and various community events such as weddings, social gatherings, and workshops. Women are welcome to participate freely. The Imam personally inquires about the welfare of the congregants and addresses any issues after Juma prayers.

2. Chashirhat Nurul Haque High School: Hezbut Tawheed promotes a balanced education system to create a generation rich in material knowledge and moral values. This school has achieved success not only academically but also in sports and other fields.

3. Agricultural Projects: Numerous agricultural initiatives have been developed in Chashirhat to ensure national food security. These projects produce rice, maize, jute, wheat, fruits, and vegetables, providing employment to hundreds of people.

4. Fish Farming Project: Nine ponds, covering a total of about 20 acres, have been excavated for fish farming, yielding over 200 tons of fish annually. A fish breeding project, recognized by the Department of Fisheries, has won awards for its increased production of eggs and fry.

5. Garment Factory: The Karrani Fashions garment factory, employing over 300 workers, produces clothing for men, women, and children, as well as items like mosquito nets.

6. Cattle Fattening Project: To meet the demand for milk and meat, three cattle farms have been established under the name *MM Agro Farm*. Over 500 cattle are raised annually using organic methods without the use of steroids. The farm produces healthy and nutritious beef, and its cattle are fed on premium grass cultivated on 20 acres.

7. Food Processing Industry: Under the Karrani brand, a food processing facility has been set up to produce more than 80 products, including mustard oil, flour, spices, and soap, detergent, and mosquito coils.

8. Handloom Industry: A handloom factory has been established where modern technology and traditional weaving techniques are combined to produce saris, punjabis, lungis, towels, tablecloths, bed sheets, and more.

9. Hospital: *Saleem's Clinic*, established by Hezbut Tawheed in a remote area of Noakhali, offers advanced healthcare services. The clinic integrates allopathic, Homeopathic, and Ayurvedic treatments to provide comprehensive care.

10. Housing Projects: To accommodate the workers of various development projects in Chashirhat, continuous construction of residential buildings is underway. The *Member Colony* has already housed 50 families.

11. Small Business Projects: Over 50 small businesses have been established to help unemployed youth become self-reliant.

12. Trade Fair: An annual week-long trade fair is held at Chashirhat Nurul Haque High School. The fair showcases and sells products made in the development projects. Thousands of visitors from distant areas attend, praising the fair's orderly environment, festive atmosphere, security, and overall management.

In addition to Noakhali, similar initiatives are being carried out in over 50 districts across the country. Though these projects have been established in just five years, amid challenges like the COVID-19 pandemic, floods, and propaganda from fanatic groups, we have proven that by improving people's souls and consciousness through ideals, it is indeed possible to resolve societal problems.

Call for Unity in Tawheed

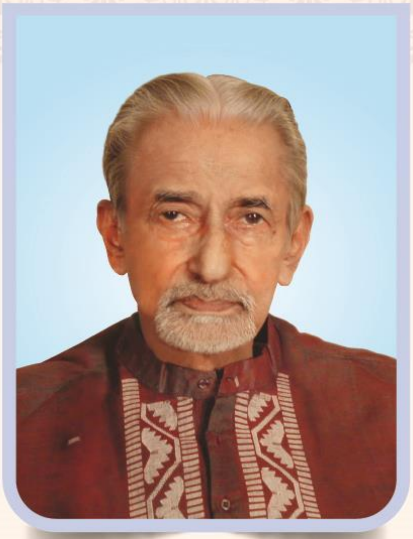
Currently, the Muslim population across the world is nearly two billion, with a majority in 56 countries. In these countries and globally, millions of Muslims are praying in mosques every day, reading and memorizing the Quran in madrasas, fasting during Ramadan, performing Hajj and congregational prayers, attending religious gatherings, and participating in spiritual activities like Zikr and Urs. Despite this, why is the Muslim Ummah humiliated, defeated, and subjugated by other nations?

Various answers to this question have been proposed, but we, at Hezbut Tawheed, assert that the reason lies in the fact that the Muslim Ummah has deviated from the fundamental principle of Islam—Tawheed (the oneness of Allah). While performing prayers, fasting, Hajj, and giving Zakat are all fundamental acts of worship, the foundation of all these actions is belief in the sovereignty of Allah, which the Ummah has drifted from. They continue to recite the Kalima Tawheed: "La ilaha illallah" (There is no god but Allah), but in practice, they reject Allah's laws (the Qur'an) and accept man-made laws, thus effectively elevating humans as their 'Ilah' (lord) in place of Allah. In doing so, they have broken their covenant with Tawheed and, as a result, have distanced themselves from Islam.

In this situation, their acts of worship—such as prayer and fasting—hold no value in the sight of Allah because the prerequisite for any act of worship is a true belief in Tawheed, and those who are void of this belief render their practices meaningless.

This call for Tawheed represents the basis of unity for the Muslim Ummah. It was this very declaration—submission only to Allah—that once made this nation the greatest of nations. Therefore, even if people outwardly perform acts of worship while adhering to man-made laws, it will not solve the Ummah's crisis. Every Nabi and Messenger, including the final Messenger Muhammad (PBUH), called humanity to embrace Tawheed. As the followers of the last Messenger, we too call upon humanity to recognize Allah as the sole lawgiver.

If anyone’s heart resonates with this call to Tawheed, we invite them to join us in the struggle to establish the truth on Earth. May Allah grant us all the ability to hold firmly to the rope of His Tawheed. Ameen



Emamuzzaman
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Founder, Hezbut Tawheed

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Emam, Hezbut Tawheed

Building a Peaceful World is the Goal of Hezbut Tawheed

1. Accepting Allah as the only Ilah or lawgiver is Tawheed.
2. Accepting some of Allah's laws and some man-made laws is Shirk.
3. Establishing peace through the implementation of Allah's prescribed way of life is the objective of Islam.
4. The only process of establishing the Deen is Jihad and Qital (struggle and armed struggle).
5. The program for establishing Deen consists of five components: Unity, Discipline, Obedience, Hijrat, and Jihad.
6. The Messenger of Allah, Mohammad (PBUH), established the true Deen through struggle and brought peace to the Arabian Peninsula. Later, under the leadership of the Sahabis, the true Deen was established in half the world.
7. The unfortunate history is that the true Islam of Allah and His messenger Mohammad (PBUH) has been lost over the last few centuries.
8. Once again, the Ummah must unite with ironclad unity based on Tawheed and struggle.
9. One Allah, one messenger of Allah Mohammad (PBUH), one Book. The Ummah must be one, and their leader must be one. This is the Aqeedah of Islam.
10. Uniting all of humanity based on Tawheed is the goal of Hezbut Tawheed.

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